



THE
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The TEMPLE of HYMEN. A VISION.



Few Days ago I had an Account of the Marriage of a Friend. When Occurrences of this Nature make an Impression upon the Mind, it is insensibly betrayed into little Animadversions upon them. This was my Case in an extraordinary Manner; for having mused some time on this Incident, I fell into an easy Slumber, when Fancy reassum'd the Subject, and sally'd out in the following Excursion.

Methought I was in an Instant placed on the Boundaries of a spacious Plain; in the Center of which was presented to the Eye a large Temple consecrated to *Hymen*, the God of Marriage. At a small Distance from me I observed a

giddy Crowd of both Sexes, who were making towards the Building, in order to celebrate the Ceremony of the God. There was shuffled in among them, a Dæmon, whose Form was so peculiar, and whose Sway with the Multitude so universal, that I shall here give my Reader a particular Description of him: It seems the Name of this Fury was *Lust*; in the upper Part of his Body he carried the Likeness of a human Figure, from the Middle downwards he bore the Resemblance of a Goat, his Eyes were turgid, sparkling, and inflamed, his Complexion was very irregular, attended with the most sudden Transitions from a sanguine Red to a livid Paleness, and a Tremor frequently seiz'd every Member.—Close followed him *Dis taste*, with a sickly Countenance and supercilious Eye; and *Remorse*, with his Hat flapped over his Face, and a Worm gnawing his Vitals. I was shocked at these monstrous Appearances, and the more so, to observe how readily my Fellow-Creatures gave into the impious Suggestions of the Dæmon. But my Surprise was somewhat abated on a nearer Approach; for I took notice that his Breath was of such a malignant Nature, that all those who rashly advanced within its Influence, were presently intoxicated, and deprived of their Reason.

I was in such a Consternation at this Discovery, that I hesitated for a while, whether I should enter into Conversation with the blithe Adventurers formerly mentioned. In the midst of my Suspence there came towards us a grave old Gentleman of a steady and composed Aspect, whose Name was *Deliberation*. He was one of the principal Agents belonging to the Temple, and so high in the God's Esteem, that *Hymen* was very rarely known to give his Benediction at the Conclusion of the Ceremony to any Couple who were not ushered into his Presence, by this venerable Officer. Upon his joining the Company (to the Majority of which I found he was a perfect Stranger) there was expressed an universal Uneasiness and Discontent; and many of them industriously avoided all Conversation with him. But it was very remarkable that all those, who thus imprudently turned their Backs on this valuable Monitor, in their Return from the Temple were seized by one or both of the melancholy Attendants of the Fury.

At my Entrance into the Building, I observed the Deity marching at a small Distance towards it.—The first in the Procession was *Love*, in the Form of a *Cupid*, who was continually practising a thousand little Arts and Graces, to draw upon

upon him the Smiles of the God ; and by the tender Regards which *Hymen* cast upon the Child, I found he was a very great Favourite.

The God followed next, holding in his Hand a flaming Torch, which shone the brighter the longer it burn'd ; he approach'd us supported by *Virtue*, a Lady of the most engaging Form that I had ever beheld. She was cloathed in a white refulgent Garment, and her Head was encircled with Glory.

The next Attendant was *Beauty*, arrayed in the most gorgeous Apparel, and full of herself, even to Distraction. She was handed along by *Youth*, a gay Stripling, wearing a Chaplet of Flowers on his Head, and Wings on his Shoulders.

Then appeared *Wealth* in the Figure of an old Man, meanly attired ; his Eyes were the Eyes of a Hawk, and his Fingers curved and pointed inwards, like the Talons of a Raven : He was noisy, impudent, and presuming.

The Retinue was closed by *Fancy*, ever varying her Features and Drefs ; and what was very extraordinary, methought she charm'd in all.

The Deity immediately after his Entrance into the Temple, ascended his Throne ; and sat with his Head gently reclin'd on *Virtue's* Bosom. *Love*, and *Beauty*, took their Station on the Right Hand ; and on the Left, were disposed *Wealth* and *Fancy*.

The God quickly proceeded to the Celebration of the Nuptial Rites ; but there was such a confused Sound of Sighs and Laughter, that I could not give the Attention which was requisite, in order to present my Reader with the several Circumstances that occurred ; only I took Notice, that many of the Matches were so very unequal, that the God yoked them with Reluctance, and but half consented to his own Institution.

After the Ceremony was over, Silence was proclaimed in Court ; for *Hymen* was determined to decide a Contest, which had been of long standing, between the Personages that attended the Altar. Upon this Declaration, the whole Multitude divided, and according to the particular Impulses of their Passions, took the Party of the several Competitors. The Young had ranked themselves on the right Hand of the Throne, while others of more advanced Years, had posted themselves behind the Disputants on the Left.

Love began with entering his Complaint against *Wealth* ; setting forth, that his Antagonist had seduced such

large Numbers to his Sentiments; that as to himself, his Interest very visibly declined every Day, to the great Prejudice of that State, wherein the Gods had design'd him the Preheminence. While he was pursuing his Arguments with great Warmth, *Poverty* stepp'd forth from amidst the Crowd, and stared the young Plaintiff full in the Face; who was so frighten'd at his sorrowful Countenance, that he fluttered his Pinions in order for Flight. When *Wealth* rising up address'd the Judge, with shewing the Necessity of his Presence, to make the Married State as replete with Happiness, as it was originally intended by its Institutor; together with many other Arguments, which, if they had been delivered with the same Modesty as Force, could not have failed of creating a Multitude of Converts to his Side. This his Speech was followed with a Thunder of Applause from the Company behind. Upon which Incident the old Man began to triumph, and to reinforce his Discourse; when, through the Violence of his Emotions, his Garment flew open, and betrayed to View, *Cares* in the Form of *Vultures*, hanging at his Breast. Hereupon *Love* stood up, and would fain have reassumed his Cause. But *Hymen*, who well knew that the Presence of both was of the utmost Importance in the Performance of his Institution; and impartially weighing what was urged by each of them, put an End to the Contention, by proposing the Union of their Families, which was immediately acceded to.—No sooner were their Hands join'd as the Signal of their Consenting to the God's Proposal, but *Love* immediately lighted up new Smiles in his Face, and appear'd infinitely more charming than before. But the most surprizing Change was wrought in the old Man; his Talons fell off in Scales from his Fingers, his Eyes lost all their former Fierceness, and the harsh Lineaments of his Countenance were at once soft'n'd into all the Sweetness of Humanity. *Love* approach'd him, and gently stroking his Eosom, still'd the Hissing of the Serpents, and assuaged the Severity of his Pain. This Dispute being amicably adjust'd, *Beauty* next advanc'd, and after playing over many Airs of Affectation, put on a languishing Look, and lisped out in broken *English*, a mournful Accusation also against *Wealth*, intimating his Usurpation over her, and the like. Scarcely had she utter'd three Sentences, before there made up to her a grisly Wight, whose Hair was cover'd with a hoary Frost, his Face plow'd with Furrows, and down his Cheeks distill'd a scalding Rheum. When the
young

young Lady thus saw *Age* limping towards her, she appear'd in all the Agonies of Thought; the Roses fell from her Cheeks, and she sunk down into a Swoon. *Hymen* understanding the Temper of the Girl, that she was proud and imperious, fond of Government and yet incapable of directing, divested her of a large Share of Power by disposing of her Frontier Towns to *Fancy*, who now acts with unlimited Authority; nor admits any to pay their Addresses to the gay Virgin, without a prior Interview with herself.

The Remainder of my Dream being a confus'd Number of Ideas without Order or Arrangement, I shall forbear to insert, in Mercy to my Reader.

On MODERATION.

To the Keeper of the MUSEUM.

SIR,

AS I am one of that Body of Men, whose Profession is more immediately connected with sacred Things, you will easily believe that I was particularly anxious about the Event of the late Tumults in the North. Amidst the Satisfaction which all Ranks of People now express at the Suppression of the Rebellion, I have been sometimes made a little uneasy on account of the extraordinary Compassion, which some very worthy Persons desire to shew for those unhappy Criminals who are now to answer for their Conduct to public Justice. Compassion is certainly a laudable Thing, and cannot but become every Creature liable to the Infirmities of Human Nature, especially the softer Part of the Species, among whom I now observe this Sort of Compassion chiefly to prevail. But as this and every other Affection should be kept under the Guidance of right Reason; and as the most laudable Passions, when left entirely to themselves, will frequently contradict their own Ends; so I have sometimes ventur'd to observe in Company, that true Humanity should in the first Place desire the general Good of all our Fellow-Creatures, and that those who had prov'd themselves the Enemies of Society, should have render'd every compassionate Mind averse to all Sollicitations to spare them. Immediately I was put in Mind of my Profession, and how ill it became a Christian Divine to want the peaceable, moderate Spirit of the Gospel. As I dislike Controversies in Company, I have generally declin'd insisting on my own Defence there; but

but if you think fit publish these few accidental Reflections on the Subject in your MUSEUM, they may perhaps have their Effect on some Persons whose good Opinion I greatly esteem.

Moderation, in the primary Sense of the Word, signifies the Maintenance of a middle Course between two Extremes; or rather, the Limitation of our Sentiments and Actions within a certain Degree of Measure. What that Measure or Limitation is, does not perhaps occur to every Person who extols Moderation, and implicitly blames his Neighbour for *carrying Matters farther* than he himself does. We hear one Man, who pretends to be moderate, finding Fault with his Acquaintance for indulging himself in an Excess of Pleasure; we hear another, ambitious of the same Character, ridiculing his Neighbour for being scrupulously and *immoderately* abstemious. So that if meer Moderation, or going betwixt the two, were to command our Esteem, they would both be in the Wrong, and yet both intitled to our Good-liking and Approbation.

Thus, properly speaking, Moderation when we act, is neither Good nor Ill. I can hardly say so much for Moderation in Opinion. Some great Authors have indeed chose to express what they thought Moderation, by endeavouring to reconcile and unite the particular Doctrines of opposite Systems. But this must almost constantly be wrong. For the Perfection of Opinion is Truth: Truth is the Impression or Image which the Nature of Things leaves upon the Mind of Man; and Nature is always consistent with herself; so that the Conjunction of opposite and discordant Ideas can bear no Resemblance to the Simplicity of Nature.

It will be said perhaps, that to be moderate in Opinion does not imply a Neutrality between the Extremes of contrary Doctrine; but only an Evenness and Calmness of Temper, in contending for that Opinion which we ourselves think right; and that such an equal Temper is most commonly to be found in Men whose Opinions keep this Balance or Neutrality. I answer, that the Conclusion is by no Means true. Men may dispute with all the Acrimony in the World for Opinions that are neither Black nor White; and, to speak in the Language of my own Profession, I have seen an *Arminian* as *immoderate* as either a *Calvinist* or a *Socinian* could be.

Moderation therefore, as far as it is really Praise-worthy, belongs entirely to the Temper. We mean by it a Disposition of Mind, *not to sacrifice the Happiness of any one Individual* in public Life meerly because he opposes our Opinion

or Party; and in private Conversation, we mean by it a *Gentleness in censuring* those who differ from us, with a *candid Ear* to all which they object to us, or advance in Support of themselves.

Now it has always been my Opinion, that some Parties must, in this Sense of the Phrase, be necessarily *immoderate*; and that Others, but improperly styl'd Parties, can never be immoderate, till they swerve from their own Ends. The great Subjects on which Party-Spirit has turn'd from the Beginning of the World, are Religion and Politicks. In each of these there is a large Way of thinking, and a narrow One. Without entering into a minute Examination of their several Pretences, thus much may be said by way of Prejudice or Anticipation in Favour of the Former, that *the Universe is vastly larger than the Mind of Man*. I mean, that true Religion must rightly dictate concerning the Government of God, and true Politicks concerning the Order of rational Societies. Now the Government of God and the Order of rational Societies take in the whole Universe, take in Heaven and Earth, Men and Angels. It will be confess'd by every body, that the Mind of Man is by no Means adequate to such an Object; that it's Faculties are too little to comprehend it; and that therefore he who forms his Religious and Philosophical Opinions upon the largest Foundation that his Mind can reach, and who even then makes Allowances for the Partiality of his Views, is more likely to be right, than he who never suspecting this Partiality and Littleness of Human Reason, presumes to determine concerning the Government of God according to his own Passions, and who decides concerning the Order of rational Society by the Pretensions of a single Man, or a single Family, who regard only themselves. And thus much may be previously said, without any Controversy, in Favour of that Religious System which represents God as seeking the Happiness of all his Creatures; and in Favour of that political Cause, which makes the Good of all it's Citizens to be the supreme Law of every Civil Society. Let us try these two opposite Ways of Thinking by the Definition of Moderation laid down above; and then perhaps we shall judge with Clearness, how far each of them is, or is not, necessarily attended with the Want of Moderation in Public and Private Life.

There is one Observation which here also may be previously brought in to decide the Question in some Measure. It is this; that the Understanding and Temper generally and naturally keep Pace with each other; and that Ignorance and

narrow

narrow Notions beget of course selfish Passions; and that Men of the greatest Knowledge and the most extensive Views, are also remarkable for the most intire Benevolence and Evenness of Spirit. Whether would *Locke* or *Filmer* have acted upon Occasion with greater Temperance and Moderation towards an Enemy of his own Cause? Or would *Cudworth* ever have consented to treat an Adversary as *Calvin* did poor *Servetus*? Now no Man never ask'd if *Locke* did not understand Government better than *Filmer*; and if *Cudworth* had not larger Notions of Religion than *Calvin*. But to come more immediately to the Point.

I shall begin with that Side which I said was improperly styl'd a Party; those who represent the Happiness of the Universe as the supreme End of the Government of God, and the Happiness of all it's Citizens as the supreme End of every Civil Society. That they are improperly styl'd a Party appears from the very Terms. A Party consults the Interest of a Part; they consult and argue for the Interest of the Whole, and therefore cannot be a Party. The Proposition is identical.

Now a Man in this Way of Thinking can have no Inducement to be *immoderate* either in public or private. In private Conversation, his Opinions will incline him to *censure gently*. For being conversant with the most extensive Views of Nature and Society, he will most distinctly apprehend the comparative Influence of Sickness, of Education, or Profession; with their Effects upon the Opinions and Habits of the Mind. He will therefore make proper Allowances for their Consequences. He will also *hear with Candour* what is objected to him, or advanc'd in Defence of what he opposes: for as his own Opinion leads him professedly to consult the Good of every Man, he will naturally desire to remove the Clouds of false Prejudice from his Neighbour's Mind, and to take the most favourable Methods to inform and open his Understanding. And thus a *large Way of Thinking* has a natural Tendency to make Men moderate in private Conversation.

On the Contrary, a Party-Man, either in Religion or Government, a Man that holds that narrow Way of Thinking which was describ'd above, can hardly be moderate in private Conversation. If he *censure gently* in Religious Matters, he contradicts all the Precepts of his Party concerning *holy Zeal* of which they are so proud, and he departs from the Example of all it's venerable Champions from the primitive Ages of Christianity, to the Convocation that would have

have condemn'd Dr. Clarke. If he *censure gently* in Political Matters; he has surely lost Sight of that horrible Phantom of *High Treason*, which his Party annexes to the Opposition of Hereditary Right: and consequently in this Particular, falls off from his Party. And that he will not *bear or reply with Candour*, may be presum'd from his Dread of letting an Enemy find out the weak Sides of his Cause: not to say a Thing which yet could hardly be call'd *begging the Question*; that is, that he cannot maintain his Cause but by uncandid Dealing; for all insisting on meer Authority is uncandid in a Dispute; and there never was yet an Advocate for this Party, whose Arguments did not chiefly depend upon meer Authority. And thus *the narrow Way of Thinking* naturally tends to make Men immoderate in private Conversation. You will remember, Sir, that I am only speaking of the general Tendency of Principles and Opinions. It is certain that there are Exceptions on both Sides. A gentle, humane Temper may get the better of the most narrow and selfish Bigotry; as a sour, violent Disposition may dishonour the most extensive and generous Principles. HORACE says, *The wise Man must bear the Name of a Lunatick, and the just Man of an Oppressor, if he contend even for Virtue beyond what is right*. There are a Sort of positive, hot-headed Men, who will improperly strain their Sentiments to the utmost at all Times, without Regard to Seasons, Professions, Family Connections, or Personal Infirmities. These are the Men whom Horace censures; and the Character may no doubt belong to one who contends for *the largest Way of Thinking*; but it is nevertheless true, that such a Way of Thinking has quite a contrary Tendency; and that no Man is so strongly sensible of the Ridiculousness of such a Behaviour, as he who has thoroughly enter'd into the largest Views of Religion and Society.

As for Moderation in public Matters, or an Aversion to sacrifice the Happiness of any Individual meerly for opposing our Opinion or Party, it is evident that *the Man of narrow Thoughts* can never pretend to it. For as he is bent only upon *partial* Schemes, he must always chuse to destroy every other Part that would defeat them. On the Contrary, *the Man of large Views* necessarily seeks the Interest of every Part; and the more earnest he is in his true Pursuit, must of Consequence be the more moderate: for if he *can* make every particular Part happy, his Principles oblige him to do so. If indeed there be a Person or a Party, whose Pursuits are irreconcilable to the Good of the Whole, he is by his Prin-

ciples oblig'd to sacrifice that Person or Party; but then it is not because they oppose his particular Opinion, but because they oppose the general Good, because they contend only for an exclusive Interest, because their Principles are really *immoderate* and destructive. Of two Evils he chuses the least, and in that gives a most illustrious Example of *Moderation*. And as for the Matter of Fact in this Argument, let any Man compare the Political Conduct of Men in Power since the Revolution, and the Punishments of public Criminals since the *Hanover*-Establishment, with the Treatment of State-Offenders in the Days of the *Steuarts*, and the Behaviour of our Ministry in the four last Years of Queen *Anne*; he will soon be convinc'd which Sort of Principles tend most to Moderation.

I am, Sir, Yours, &c.

On CONTENTMENT. *A Fable.*

Nolint, atqui licet esse beatis. HOR. Lib. I. Sat. I.

I Am inclin'd to think that the Misfortunes, as they are term'd, of Life, are not so often owing to the Want of Care, as the having too much, and being over-sollicitous to acquire, what Nature the great Substitute of Heaven would effect for us, if we would be contented to follow her Dictates. The Brutes, led on by that inward Impulse we call *Instinct*, never err in their Pursuit after what is good for 'em; but Man, enlighten'd by Reason, that particular Mark of Providence which distinguishes him from the rest of Beings, obstinately refuses to be conducted to Happiness, and travels towards Misery with Labour and Fatigue. 'Twould be absurd to say a rational Creature would *voluntarily* chuse Misery, but we too frequently do it *blindly*. Every thing, as the Philosophical Emperor observes, is Fancy; but as that Fancy is in our own Power to govern, we are justly punish'd if we suffer it to wander at will; or industriously set it to work to deceive us into Uneasiness. The most sure and speedy Way to detect any mental Imposture is by Soliloquy or Self-examination, in the Way laid down by our great Restorer of ancient Learning; if our Fancy stands the Test of this Mirror, which represents all Objects in their true Colours, 'tis genuine, and may be accepted by the Mind with Safety; but if it recedes from the Tryal, or changes in the Attempt, 'tis spurious, and ought to be rejected. This will
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inform us that the great Mistake of Mankind in the Pursuit after Happiness, is casting their Looks at a Distance for Lands of Paradise, whilst the Prospect, so much sought after, blooms unbeheld around 'em.

At ISPAHAN in PERSIA, there liv'd a young Man of a noble Family and great Fortune nam'd ACHMET, who from his Infancy shew'd the earliest Signs of a restless and turbulent Spirit; and tho' by Nature endow'd with an Understanding superior to any of his Age, was led away with every Gust of Passion to precipitate himself into the greatest Dangers. After having a little experienc'd the Misfortunes that accrue from such a Disposition, he became somewhat more diffident of his own Abilities, and determin'd to take the Advice of those who had been most conversant with Human Nature, how to proceed for the Future. There dwelt not far from the City, in a little Cell among a Ridge of Mountains, an old Hermit, who many Years before had retir'd from the World to that Place to spend the rest of his Days in Prayer and Contemplation. This good Man became so famous thro' the Country for his Wisdom and exemplary Life, that if any one had any Uneasiness of Mind, he immediately went to ABUDAH (for so he was call'd) and never fail'd of receiving Consolation, in the deepest Affliction, from his prudent Counsel; which made the Superstitious imagine, that there was a Charm in the Sound of his Words to drive away Despair and all her gloomy Attendants. Hither Achmet repair'd, and as he was entering a Grove near the Sage's Habitation, met according to his Wishes the venerable Recluse; he prostrated himself before him, and with Signs of the utmost Anguish, "Behold, said he, O divine ABUDAH, Favorite of
"our mighty Prophet, who resemblest ALLHA by distribut-
"ing the Balm of Comfort to the Distress'd, behold the most
"miserable of Mortals"—He was going on, when the old Man deeply affected with his Lamentations, interrupted him, and taking him by the Hand, "Rise my Son, said he, let
"me know the Cause of thy Misfortunes, and whatever is
"in my Power shall be done to restore thee to Tranquillity."
"Alas! replied ACHMET, how can I be restor'd to that
"which I never yet possess'd! for know, thou enlighten'd
"Guide of the Faithful, I never have spent an easy Moment
"that I can remember, since Reason first dawn'd upon my
"Mind; hitherto even from my Cradle, a thousand Fan-
"cies have attended me thro' Life, and are continually
"under the false Appearances of Happiness, deceiving me
"into Anxiety, whilst others are enjoying the most un-

"disturb'd Repose. Tell me then, I conjure thee by the
 "holy Temple of MECCA, from whence thy Prayers have
 "been so often carried to *Mahomet* by the Ministers of
 "*Paradise*, by what Method I may arrive, if not at the
 "Sacred Tranquillity thou enjoy'st, yet at the Harbour of
 "such earthly Peace as the holy *Koran* has promis'd to all
 "those that obey it's celestial Precepts; for sure the Damn'd,
 "who remove alternately from the different Extreames of
 "chilling Frosts and scorching Flames, cannot suffer greater
 "Torments than I undergo at present." ABUDA perceiv-
 "ing that a discontented Mind was the Source alone of the
 "youn Man's Troubles, "Be comforted, my Son, *said he*, for a
 "Time shall come, by the Will of Heaven, when thou
 "shalt receive the Reward of a true Believer, and be freed
 "from all thy Misfortunes; but thou must still undergo
 "many more, before thou can'st be number'd with the truly
 "Happy. Thou enquirest of me where Happiness dwells.
 "Look round the World, and see in how many different
 "Scenes she has taken up her Residence; sometimes, tho'
 "very rarely, in a Palace, often in a Cottage; the Philo-
 "sopher's Cave of Retirement, and the Soldier's Tent
 "amid the Noise and Dangers of War, are by Turns her
 "Habitation; the rich Man may see her in his Treasure,
 "or the Beggar in his Wallet. In all these Stations she is
 "to be found, but in none altogether. Go then and seek
 "thy Fortune among the various Scenes of the World, and
 "if thou should'st prove unsuccessful in this probationary
 "Expedition, return to me when seven Years are expir'd,
 "when the Passions of Youth begin to subside, and I will
 "instruct thee by a religious Emblem, which our great Pro-
 "phet shew'd me in a Dream, how to obtain the End of
 "all thy Wishes." ACHMET, not understanding ABU-
 "DAH's Meaning, left him as discontented as he came, and
 "return'd to *Ispahan* with a full Resolution of gratifying every
 "Inclination of Pleasure or Ambition, imagining one of these
 "must be the Road to Felicity. Accordingly he gave up
 "his first Years entirely to those Enjoyments which enervate
 "both Mind and Body; but finding at length no real Satis-
 "faction in the Possession of these, but rather Diseases and Dis-
 "appointments; he chang'd his Course of Life, and follow'd
 "the Dictates of Avarice, that was continually offering to his
 "Eyes external Happiness seated on a Throne of Gold. His
 "Endeavours succeeded, and by the Assistance of Fortune he
 "became the richest Subject of the East. Still something was
 "wanting. Power and Honour presented themselves to his View,
 "and

and wholly engag'd his Attention. These Desires did not remain long unsatisfied, for by the Favour of the *Sophy* he was advanc'd to the highest Dignities of the *Persian* Empire. But alas! he was still never the nearer to the primary Object of his most ardent Wishes! Fears, Doubts, and a Thousand different Anxieties that attend the Great, perpetually haunted him, and made him seek again the calm Retirement of a rural Life. Nor was the latter productive of any more Comfort than the former Stations; in short, being disappointed, and finding Happiness in no one Condition, he sought the Hermit a second Time, to complain of his Fate, and claim the Promise he had receiv'd before the Beginning of his Adventures. ABUDAH seeing his Disciple return again after the stated Time, still discontented, took him by the Hand, and smiling upon him with an Air of gentle Reproof, "ACHMET, said he, cease to blame the Fates for the Uneasiness which arises alone from thy own Breast; behold, "since thou hast perform'd the Task I enjoin'd in order to "make thee more capable of following my future Instructions, I will unfold to thee the grand Mystery of Wisdom, "by which she leads her Votaries to Happiness. See (said he, pointing to a River in which several young Swans "were eagerly swimming after their own Shadows in the "Stream) those silly Birds imitate Mankind; they are in "Pursuit of that which their own Motion puts to flight; behold "others that have tired themselves with their unnecessary Labour, and, sitting still, are in Possession of what their utmost "Endeavours could never have accomplish'd. Thus, my Son, "Happiness is the Shadow of Contentment, and rests, or "moves for ever with it's Original.

PHILARETES.

To the Keeper of the MUSEUM.

S I R,

W Hsoever is acquainted with the Eastern Manner of Writing, I dare say, prefers the Simplicity of their Diction beyond the cold affected Stile of the Western Nations. The whole Book of *Psalms*, and the several Compositions of the minor Prophets, abound with the greatest Variety of Thought, and Dignity of Expression. All the *Asiatics* to this Day retain the same Spirit, not only in their Writings, but in their common Conversation. An Acquaintance

454. *The MUSEUM: Or the*

tance of mine, with whom a *Turkish* Ambassador formerly lodg'd, found the following Epistle among some old Papers, and translated it into *English* from the *Arabick*. As it contains several true and useful Reflections on the Manners of our Country, I don't think it an improper Subject for your MUSEUM. I must confess the Author seems as much to want Charity in one Respect, as he accuses us of wanting it in others; in wishing that our Dissentions may become so great, as to subdue us at length to the Yoke of *Mahometism*.

This plainly evinces, that wherever *Self* becomes predominant too largely over other Considerations, Truth and Charity are necessarily excluded. I leave you and your Readers to make what farther Observations you please.

PHILARETES.

An Epistle from MULI AZARETH at London, to the MUFTI at Constantinople.

Divine Guide of the Faithful, and chief Servant of the Messenger of the Most High! I am now retir'd from the Conversation of the Infidels among whom I sojourn, to give thee, according to thy Commands at our Parting, an Account of the Religion of these People. That I might send thee a more satisfactory Relation of these Affairs, I have frequently been since my coming hither, at their publick Mosques, and convers'd with the chiefest of their *Dervises*. Thou knowest that *Jesus Christ* is the Prophet of the *Nazarenes*, whom they look upon to be the Son of ALLAH; but who is esteem'd thro' the Empire of the *Mussulmen* as the Fore-runner of *Mahomet*. As our Prayers are carried by the Ministers of *Paradise*, who wait at the Feet of *Mahomet*, to the Throne of Heaven; so they offer their Supplications thro' *Jesus*, as their Mediator. Forgive me if I have too far presum'd, or any ways acted against the Precepts of our Law, in searching into the *Mysteries* of these Unbelievers; for wherever I am, or whatever I do, these are my constant Thoughts, *There is but one God, and MAHOMET is his Prophet*. Nevertheless since I have perus'd the History of their divine Law-giver, which is the *Koran* of the Western World, my Heart has been greatly improv'd by the sacred Institutions that are contain'd in it; and I own my Weakness to thee, O thou Light of the true Believers! that I should have been almost tempted to embrace the Religion

of

of the *Nazarenes*, had not I daily observ'd their Lives to be repugnant to the celestial Admonitions of their great Prophet. The Principles *He* laid down were *Humanity, Forbearance, brotherly Love, and Charity*; and was their Practice form'd upon these and other Tenets of their Law, their Land would become the Region of Peace and Happiness, but it is now the Den of Strife and Misery. As the Musulmen are divided by the Opinions of *Omar* and *Ali*, the Christians are branch'd out into an Hundred different Sects, who sincerely hate one another for the Sake of Religion. The Schismatics are those alone who won't comply with the external Ceremonies *establish'd* by Custom, refuse the annual Demands of the *Dervises*, or deny the Supremacy of the *Muffi's*; and the Expression *good Christian*, signifies no more than an implicit Assent to these Things; for let the Knowledge and Wisdom of those they call Schismatics be ever so great, or their Lives ever so exemplary, the Sin of wanting Obedience to their Priests obliterates all Merit; and a wholesome Faith in them, on the Contrary, covers all Failings. Thou would'st be surpriz'd to see with what inveterate Malice these Infidels persecute one another for Power, under the sanctimonious Pretence of being concern'd for the Welfare of each other's Souls. Their Divisions, I hope, in Time will be made so irreconcilable, that the Law of our great Prophet may become at last the unalterable Guide to Truth; where sitting in *Paradise* with him, at whose right Hand the Fruit of immortal Pleasure grows by the Flood of Life, thou shalt view thyself the chief of those, that were appointed by him to bear his Standard thro' the Vale of Mortality; and be crown'd with eternal Happiness, as a Reward for thy Labours, in the Groves of Joy that will never fade. When thou hast Leisure from thy divine Employment, let me hear of thy Health, for I shall largely partake, with the Heart of Friendship, in whatever happens to thee; and the Thorn that pricks thy Foot will pierce the Ball of my Eye. Farewel.

IGNATIUS LOYOLA's Ghost and a young PRIEST.

In Imitation of Hoc quoque Tirefia.

PR. **W**ELL, since I'm doom'd to Crape then, as you see,
'Tis past: But yet methinks, one wou'd not be
A Journeyman, to preach for quarter Pay;
You rais'd yourself—I pray shew me the Way.

LOY. An *Abigal* her Mistress often sways,
To such the prudent Priest his Incense pays.
Make her your Wife, you get my Lady's Ear—
Some brave Preferment, of two Hundred clear.
What tho' she's moving fast towards Threescore?
What tho' a Servant? many a Man—PR. No more.—
Was it for this, good God, I took Degrees?
I've toasted, Sir, at College—LOY. As you please;
I thought you'd be prefer'd, but I have done;
Your Spirit—PR. Well, I'll see; but pray go on.

LOY. Hear then, a Lord of an unblemish'd Fame,
Pays civil Visits to some virtuous Dame.
At length appear (the best you know may err)
Some awkward Symptoms, *Fortune de la Guerre*.
What can be done, my Lord, I pray advise—
My Fame—you know the World delights in Lies.—
Strike 'midst the Hurry, take the glorious Whore;
What tho' my Lord was in the Dish before?
A ghostly Stomach still may pick a Meal;
Take her, and be a Dean—It cannot fail.
But first make sure, whatever Peers may tell
Of Honour, and—a Bond does full as well.
A Courtier's Promise oft shall disappear,
And Lord Lieutenant's Words be light as Air.

PR. For Heaven's Sake, what mean you?—LOY.--I can see,
As present, Things which yet are but to be.

PR.

PR. If 'tis no Crime, I beg you wou'd explain.

LOY. When *George* the first o'er *England's* Realm shall reign,

A Lord Lieutenant shall in private say,

'Whoever to the Lawn wou'd pave his Way,

'Needs wed but such a Dame.' *Crape* overhears,

Swallows the Bait, woes, weds, at Court appears.

But for the See — is told with sham Surprize,

"I promise, Doctor! where? --- who says it, lies."

A Parson's Wife oft stands him in good stead,

As thus suppose — the Woman is well-bred.

Some Bishop's easy only when she's by,

You wink, and all his Lordship's Interest — PR. Fye!

Such sacred Persons relish worldly Charms,

Whose righteous Breasts Devotion only warms!

LOY. You're young, I've seen, and were I minded, cou'd —

But — take my Word, a Bishop's Flesh and Blood.

What could C——s, B——n be deny'd,

So meek the Husband, and so fair the Bride?

Take this moreover, make the Pulpit ring,

Oh Halcyon Days! — was ever such a King! —

The Minister who's first in Place, does ill;

No Matter, to your Closet, take your Quill.

Satan himself adorn with Robes of Light,

Pervert all Truth, and make the Wrong the Right.

'Tis here a Churchman's truest Merit lies,

By Steps like these I see his Lordship rise.

Seated at S—— first, from thence I view —

But the Cock crows, and I smell Morn—Adieu.

To the Keeper of the MUSEUM.

S I R,

THE following Poetical Essay is intended as a Present to your MUSEUM. If it be thought to deserve a Place there, you may probably receive another or two by the same Hand: in the mean Time, the Author won't take it amiss.

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if you shou'd agree with him in thinking it needful to apologize for this Essay, by informing your Readers that it was wrote by a young Gentleman at the Age of Seventeen.

I am Yours, &c.

ECLOGUE.

WHEN genial Suns with vernal Airs arrive,
And future Flow'rs in Earth's warm Bosom live ;
When Birds and Beasts soft melting Passions move,
Add every Breath of Nature whispers, " Love :"
'Twas then, where a tall Oak it's Foilage spread,
(It's spreading Foilage form'd a grateful Shade)
Strephon to *Daphnis* made his Ardor known,
And mov'd his Passion whilst he told his own.
No vulgar Swains, who knew the Gifts to use
Of rural Pleasures, and a rural Muse.

Thus *Strephon* : *Venus*, Queen of soft Desire,
O aid my Raptures, as you rais'd my Fire !
Tho' on the Plain ten Thousand Virgins shine,
Mine *Sylvia* is, and is for ever mine.
Brown tho' she be, and *Amaryllis* fair,
Vi'lets, we find, a dusky Colour wear ;
Yet what so fit as that superior Flow'r,
Or weaves the Garland, or adorns the Bow'r ?
Young Linnets sing where flow'ry Furzes rise,
And tender Swallows skim the Summer Skies ;
Bees seek the Thyme, and Grasshoppers the Dew ;
So draws my *Sylvia*, and so I pursue.

Witness ye Pines, the Mountains tow'ring Pride,
Witness ye Floods, that roll the silver Tide ;
Witness my Love, that shall no Changes know,
While stand your Mountains, or your Waters flow.

First shall brave *William* fly from Fields of Arms,
E'er I from softer Joys, and *Sylvia's* Charms :

First

First shall I cease to tune my rural Lays,
E'er cease to tune them to my *Sylvia's* Praise.

When *Sylvia's* near, new Verdure crowns the Woods,
And gladder Sunbeams dance along the Floods :
When *Sylvia's* near, then Dulness is no more,
Fled swift as Billows from the rocky Shore.
So bright the Sun in flaming Pow'r appears,
When black'ning Clouds infest the loaded Spheres ;
So quick the black'ning Clouds his Presence fly,
When the bright Sun darts Flame around the Sky.
—Sure, LOVE, whate'er Men feign, or Maids surmise,
That Pow'r's from Heav'n, which gives such heav'nly Joys:
If blind thou art, that Blindness is the best ;
If lost in Error, we're in Error blest.

Here *Strephon* ceas'd, and *Daphnis* here began :
O youth ! O first of the inspired Train !
So soft, so sweet to me thy Lays appear,
As murm'ring Fountains to the love-sick Ear ;
So grateful they, as, to the tender Maid
Or Winter Suns, or, in the Summer, Shade.

But Love, if aught from what we feel we know,
Of Human Pain's the Source, and Human Woe :
In *Libya* sure he pass'd his Infant Years,
By savage Tigers bred, or nurs'd by Bears.
From *Chloris* now he racks my tortur'd Breast ;
And last my Tortures while her Beauties last.
—Curse ! that I long'd the neighb'ring Nymphs to see ;
Curse ! that I saw so fair a Nymph as she.
For oh ! I saw, — I lov'd, I rag'd, I prest
My ardent Passion with a Lover's Haste :
She heard, and hearing from my Arms she flew,
Swift as the Deer when op'ning Hounds pursue.
Love-wing'd I chace, and to the Charmer run,
And clasp, as Ivy to the *Parian* Stone ;

Like Ivy, I the trembling Maid enfold,
 Like Marble she, as lovely and as cold.
 Mad with Resentment, she forsakes the Plain,
 Neglects my Passion, and derides my Pain;
 And scarce I've since the dear Tormentor seen,
 Tho' twice the Forests have renew'd their Green.

Whence, *Chloris*, love you to conceal that Face,
 And fly those Pleasures you was form'd to grace?
 If not the World, why shun you only me,
 And die to him alone, who lives for thee?
 Oh! why art thou of all *Cythera's* Care,
 Less yielding kind, because more heav'nly fair?

In Words like these I mourn to all around,
 And Words like these from Hills and Dales rebound.
 Yet why in Rhymes and pensive Verse complain?
 The Verse avails not, and the Rhymes are vain;
 Why shou'd to Heav'n my suppliant Vows appear?
 The adverse Heav'ns disperse my Vows in Air.
 Not all the Gods shew Pity to my Love,
 Nor aid the Passion they so much approve.
 Lost all the Prospect of unceasing Joys,
 In my torn Breast eternal Woes arise.
 — *Strephon*, farewell; thy *Daphnis* is oppress'd
 By wretched Love, for wishing to be blest.

M E A.

An Hymn to HEALTH, written in SICKNESS.

I.

SWEET as the fragrant Breath of genial *May*,
 Come, fair *HYGEIA*, heav'nly born;
 More lovely than the Sun's returning Ray,
 To northern Regions at the half-year's Morn.

II. Where

II.

Where shall I seek thee ? in the wholesome Grot,
Where *Temperance* her scanty Meal enjoys ?
Or *Peace*, contented with her humble Lot,
Beneath her Thatch th' inclement Blast defies ?

III.

Swept from each Flow'r that tips the morning Dew,
Thy Wing besprinkles all the Scenes around ;
Where e'er thou fly'st, the Blossoms blush anew,
And purple Vi'lets paint the hallow'd Ground.

IV.

Thy Presence renovated Nature shews,
Each Shrub with variegated Hue is dy'd,
Each Tulip with redoubled Lustre glows,
And all Creation smiles with flow'ry Pride.

V.

But in thy Absence Joy is seen no more,
The Landscape wither'd e'en in Spring appears,
The Morn low'rs om'nous o'er the dusky Shore,
And Evening Suns set half extinct in Tears.

VI.

Ruthless *Disease* ascends when thou art gone,
From the dark Regions of th' Abyss below,
With *Pestilence*, the Guardian of her Throne,
Breathing Contagion from the Realms of Woe.

VII.

In vain her Citron Groves *Italia* boasts,
Or *Po* the Balsam of her weeping Trees,
In vain *Arabia's* aromatic Coasts
Tincture the Pinions of the passing Breeze.

VIII.

No wholesome Scents impregn the Western Gale,
 But noxious Stench exhal'd by scorching Heat;
 Where gasping Swains the pois'nous Air exhale,
 That once diffus'd a medicinal Sweet.

IX.

Me, abject me, with pale Disease oppress'd,
 Heal with the Balm of thy prolific Breath;
 Rekindle Life within my clay-cold Breast,
 And shield my Youth from Canker-worms of Death.

X.

Then on the verdant Turf, thy fav'rite Shrine,
 Restor'd to thee a Votary I'll come,
 Grateful to offer as a Rite divine,
 Each Herb that grows round *Æsculapius'* Tomb.

LITERARY MEMOIRS.

Vita e Lettere di AMERICO VESPUCCI, Gentiluomo Fiorentino, raccolte e illustrate dall' Abbate ANGELO-MARIA BANDINI. Firenze, 1745.

That is,

The Life and Letters of AMERICO VESPUCCI, a Gentleman of Florence, collected and illustrated by the Abbot BANDINI. Florence 1745. 197 Pages, besides Index.

THIS Life of the Discoverer of *America*, is compriz'd in seven Chapters. The First of which treats of the Original of his Family, and of the great Men which it has produc'd. The *Vespucii* were originally of a little Village call'd *Peretola*, three Miles to the West of *Florence*. Their Family

Family was very ancient and powerful, as several Monuments yet remaining testify. They fix'd at *Florence* so early as the third Century, and according to the Custom of the noble Families of that City, they liv'd by the Gate thro' which the Road lay to their Patrimony; and their House is at present an Hospital, maintain'd by the Fathers of *St. John dell' Iddio*. The Arms of the *Vespucci* are yet preserved there, and over the great Gate they have put the following Inscription.

AMERICO VESPUCIO PATRICIO FLORENTINO
OB REPERTAM AMERICAM
SUI ET PATRIÆ NOMINIS ILLUSTRATORI
AMPLIFICATORI ORBIS TERRARUM
IN HAC OLIM VESPUCIA DOMO
A TANTO VIRO HABITATA
PATRES SANCTI JOHANNIS DE DEO CULTORES
GRATÆ MEMORIÆ CAUSA.

The *Vespucci* possess'd many other Houses in the Neighbourhood of this Hospital, and their Arms are yet to be seen there. Our Author makes it appear, that from all Antiquity they have been remarkable for their Learning and Piety, and mentions several of them who were eminent for Commerce, for public Works of Charity, or for honourable Employments at the Courts of Foreign Princes. In the Year 1478, *Guidantonis Vespucci* was Ambassador from the Republic of *Florence* to *Rome*, and two Years after to *France*, and was trusted with many other Negotiations of great Consequence. His Son *Giovanni* was famous in polite Learning, and, when very young, translated *Sallust's* History of the *Catilinarian* Conspiracy into *Italian*: he was also honour'd with the Intimacy of Pope *Leo X.* *Giorgiantonio Vespucci*, Uncle of our *Americo*, was a Scholar of the first Order, and greatly below'd by all the learned Men of his Time. *Antonio*, *Americo's* Brother, and his Son *Bartolomeo*, acquir'd great Reputation by their Learning and the several Works they publish'd.

But the greatest Lustre of the Family rose, without doubt, from our *Alberico*, or *Americo*, for the Names are the same. He was born at *Florence* the 9th of *March*, 1451. The Care of his Education was committed to his Uncle *Giorgiantonio*, mention'd above, who taught Grammar to all the young Nobility of *Florence*, and explain'd to them the best *Latin* and *Italian* Poets, particularly *Virgil*, *Dante*, and *Petrarch*.

trarch. In the Year 1478, the Plague rag'd at *Florence*, so that *Americo* was oblig'd to quit the City, to escape the Infection; and we have extant a Letter which he wrote to his Father from the Country, giving an Account of his Studies. 'Tis in *Latin*, and begins thus: *Honorande Pater, quod ad vos non scripserim proximis diebus, &c.* which our Author observes is a Proof of the barbarous Dialect which then prevail'd, of using in *Latin* the *second Person Plural* in speaking to a single Person. This Pestilence being over, *Americo* returned to *Florence*, where he gave himself up entirely to his Studies, applying himself to the *Mathematicks*, especially *Geometry*, to *Astronomy*, and *Cosmography*. There were at this Time in *Florence* a great Number of Men, eminent in Letters and in all the Sciences, who had been brought thither from all Quarters by *Lorenzo de Medici*. Such was *Giovanni Pico* Marquess of *Mirandola*, *Hermolaus Barbarus*, *Angelus Politianus*, *Marsilius Ficinus*, *Christopherus Landinus*, *Demetrius Chalcondylas*, and a great many more. All these learned Men were particular Friends of *Americo's* Uncle, and there is no Question but he drew vast Advantages from their Acquaintance and Conversation.

In the Times we speak of, the *Florentines* carried on a very great Commerce, and the noblest Families of the State were not asham'd to engage in it; by which Means several of them made immense Fortunes. The *Vespucci* did like their Fellow-Citizens in this Respect. The elder Brother of *Americo*, whose Name was *Girolamo*, traded into the *Levant*. He was fortunate at first; but having afterwards suffer'd great Losses, he took a Distaste at Commerce. Their Father, *Anastacio*, hop'd *Americo* would be more lucky than his elder Brother: he had great Expectations from his Courage, his good Sense, and Learning. Accordingly *Americo* embark'd for *Spain* in the Year 1490, carrying with him several young *Florentines*, among whom was his Nephew *Giovanni Vespucci*, who became afterwards a very famous Sailor. *Americo*, says our Author, undertook this Voyage rather for Instruction, than for Gain. He was at *Seville* when *Columbus* undertook his first Voyage in 1492. Our Author relates at large the two Voyages of *Columbus*, his Discoveries, and his Return to *Spain*; and is persuad'd that it was in his second Voyage, that the *Spaniards* were infected with the Venereal Disease, which they communicated to all *Europe* at their Return. He produces, by way of Proof, an Extract from an ancient Register written about the Year 1520, concerning the Year of that Voyage, 1494. *In questo anno, &c.*

In

In *English* thus: "In this Year the Disease which we call the *French* Disease, was brought into *Europe* by those who sailed with *Colombo*; being caught from the Women of that Island [*Hispaniola*]. These Sailors returning into *Spain*, infected the Courtezans there with it; and from them it spread itself, till the *Spaniards* who came to *Naples* against the *French*, in favour of King *Ferdinand*, infected both Armies with it, by means of their lewd Women: And the *French* called it the *Neapolitan* Disease."

Americo was a Witness of the Honours and Rewards which were heaped upon *Columbus*, on returning from his second Voyage; and being jealous of the Glory which that famous Adventurer had acquired, resolved to sail himself to the new World, hoping to push his Discoveries much farther than *Columbus* had done. Accordingly he set sail from *Cadiz* the tenth of *May* 1497, with four Vessels, which *Ferdinand*, King of *Castile*, had prepared for the Voyage. He landed at first on the *Canary* Islands, where he laid in Provisions; from thence he steer'd Westward in the Torrid Zone, till he touch'd firm Land, about a thousand Leagues from the *Canaries*, and found himself in sixteen Degrees North Latitude, and seventy-four Degrees Longitude West from the *Canaries*. He went on Shore, and found a prodigious Number of Inhabitants, who at first fled from him. He endeavoured to make them understand that he had no ill Intention towards them; but to no Purpose, for they still kept close in the Woods and Mountains. He then went into their Huts, and left behind him Looking-Glasses, Knives, and other Toys, with which he supposed these Savages might be amused. This Stratagem succeeded, and they grew by Degrees familiar with the *Spaniards*. After staying with them some time, *Americo* set sail again; he pass'd the Gulf of *Parias*, touched at *Marguerita*, and arrived afterwards at a kind of *Indian* City, divided by Canals, and situated almost like *Venice*. From thence he came to the *Cape de la Vela*, coasting the firm Land from East to West, for eight hundred and seventy Leagues, and discovered an infinite Number of Islands by the Way. Having been very well received by one of these wild Nations, he resolved to shew his Gratitude by making War upon the Inhabitants of a neighbouring Island, who had been their most cruel Enemies. He went ashore on this Island, fought with its Inhabitants, killed a great Number, and made two hundred and twenty-two Prisoners, re-imbark'd, and arriv'd at *Cadiz* the fifteenth of *October*, 1498.

He lay still that Winter, and set sail from *Cadiz*, upon his second Voyage, the sixteenth of *May* 1499, with three Vessels in Company. He went strait to the *Cape Verd* Islands, took in Provision of Wood and Water, and after forty-four Day's Sail, came to firm Land contiguous to that which he had discovered in his first Voyage. He went on shore at eight Degrees of North Latitude, and eight hundred Leagues from the *Cape Verd* Islands: He says, that in this Place he found two Rivers, the larger of which ran from West to East, and was four Leagues broad at its Mouth; the other was three, and ran from South to North. He found the Land peopled, and would have gone on Shore, but the Woods were so thick along the Rivers, that it was not possible for him to get through them. He pursued his Voyage Southwards, but was so tormented with Currents, that he was obliged to change his Course, and sail Northwards. He landed in an Island ten Degrees North Latitude, and visited its Inhabitants; from thence he enter'd into the Gulf of *Parias*, and sailed along that Course for four hundred Leagues. Among many other Particulars, which he observ'd among the different Nations he here met with, he relates, that being ashore on an Island to get Water, he was surprized to see the Footsteps of Men immeasurably large; he and his Companions pursued a little Path which led them, after about a League, to a Valley where they discovered five Huts or Cabins; they went into them, but found only two old Women, and three Girls of a Gigantic Shape, who were much frightened at the Sight of them. These Women gave them to eat, and while they were deliberating how they should carry off the Girls, to take them to *Castile*, there came to the Door of the Cabin thirty Men, of a more prodigious Size than the Women. He says, that on their Knees they would have been taller than a *Spaniard* standing upright: Both Parties were much surprized and terrified. These Giants had Bows, Arrows, and Clubs, and spoke in a very threatening Tone to our Adventurers, some of whom would have attacked them within the Cabin; but at last, it was resolved among them not to be the Aggressors, but to get aboard again if they cou'd, without striking a Stroke. The Savages pursued them to the Sea, but without daring to attack them, only shooting some Arrows after them when they saw them on the Sea in their Boat. Then the *Spaniards* answered them from their Ships with Cannon, on which they fled into the Mountains with the greatest Conternation. *Vespucci* pursued his Course about a hundred Leagues farther, and

and then returning Southward, went on Shore at the Island of *St. Domingo*, where he was very ill received, because of the Envy which *Columbus* bore him. He stayed here two Months and seventeen Days and then sailed again Northward, and discovered above a thousand Islands; the greatest part of which, he says, were inhabited. He would have gone farther, but his People obliged him to return to *Spain*, where he arrived the eighth of *September* 1500. He brought with him a great Number of *Indians*, which he sold at *Cadiz*, and several Pearls and precious Stones of great Value, which he presented to the King and Queen. But soon after he fell sick, most probably from the great Fatigues he had endur'd in this second Voyage. His Reputation immediately spread through all *Europe*; and the City of *Florence*, to testify in a signal Manner the Part which it took in the Glory of its Citizen, ordered Illuminations to be made in the Parish of *All Saints*, which belonged chiefly to his Family, for three Days and three Nights successively; an Honour which the Common-wealth had never bestowed, but on Persons the most distinguished by Services to the Publick.

In the mean time, the King of *Castile* ordered three Vessels to be got ready, designing to send *Vespucci* on a third Voyage to the *East-Indies*; but it happened that *Don Emanuel*, King of *Portugal*, had then form'd a Scheme to get him into his Service, and sent a Courier to make Proposals to him, and to press his Departure. *Vespucci* could not resolve to quit the King of *Castile*, who had used him so honourably; he alledged his bad Health in Excuse for his Refusal; but *Don Emanuel* would not be put off, but sent to him a *Florentine*, his Friend, with Orders to bring him to *Lisbon* on any Terms. *Vespucci* could no longer resist such reiterated Instances, and got away privately from *Seville* to the Court of *Portugal*.

Don Emanuel gave him three Ships, with which he set sail from *Lisbon* the tenth of *May* 1501, steering towards the Western Coast of *Africa*. He stopped on that Coast eleven Days; after which he went Southward, traversing the *Atlantic* Ocean for sixty-five Days; at the End of which he came to an Island seven hundred Leagues distant from the Port, where he had first stopp'd. The first of *August*, he went ashore on an uninhabited Country, in five Degrees North Latitude, and took Possession of it in the Name of the King of *Portugal*. After running along the same Coast for about three hundred Leagues, he came to *Cape St. Augustine*, and made a Friendship with the Inhabitants. Then he went Southward as far as fifty-two Degrees of South Latitude,

coasting all South *America* from *Brazil* to the County of the *Patagons*. There he was overtaken by a furious Tempest, and the Cold was then so excessive in the Month of *April*, that he resolved to bear away for *Portugal*. After sailing two hundred and fifty Leagues, he went through another Storm, which lasted five Days; after which he steer'd towards *Africa*, designing to make what Discoveries he could on the Coast of *Ethiopia*. He rested there fifteen Days, after which he touch'd at the *Azores*, and then landed in *Portugal* on the seventh of *September* 1502, after a Voyage of eighteen Months and eleven Days, in which he had undergone the greatest Dangers and Fatigues.

He again departed from the Port of *Lisbon* upon his fourth Voyage, on the tenth of *May* 1503. The Intention of this Voyage was to make Discoveries concerning the Island of *Malaca*, one of the *Moluccas*. *Don Emanuel* committed six Ships to him who had the Care of this Expedition; but the Captain whom he nominated to command, was an obstinate, self-conceited Man, and, against the Advice of every body, would make a Parade with his Fleet upon the Coast of *Africa*, where he had been the Year before. He there met with an horrible Tempest, and in attempting to land upon a little Island for fresh Water, his Vessel struck upon a Rock; his Men were saved, but he lost Sight of *Vespucci's* Ship; who having now no Superior, set Sail for *Brazil*, which had been agreed upon as their Place of Rendezvous. *Vespucci* met with none of the other Ships there, and after resting some time, and building a Fort, where he left twenty-four Men, finding himself too weak to attempt any thing of Consequence, put to Sea, and arrived at *Lisbon* June 18, 1504, after a Voyage of fourteen Months.

Vespucci drew up a Narrative of his four Voyages; he does not name the Person to whom he addresses it, but calls him *Signore Magnifico, & vostra Magnificenza*. Our Author in his fourth Chapter endeavours to prove, that this *Magnifico* was *Piero Soderini*, Gonfalonier of the Republick of *Florence*. Besides these there are two other Narratives, one of his first Voyage, the other of his third, address'd to *Lorenzo de Medici*.

In the fifth Chapter, he gives *Vespucci's* Story from his fourth Voyage to his Death. He appears to have been constantly employed about Astronomy and Geography, or something that might tend to improve the Art of Navigation: On these Subjects he wrote many Treatises, none of which are now extant. The King of *Spain*, that he might engage him to a
more

more careful Consideration of his Marine, made him, in 1507, his *Piloto Maggiore*, with a Salary of 75,000 *Maravedis*; and then it was, that the Name of *America* was given to that Part of the World which he had discovered. Nothing particular is known about his Death. One single Historian informs us that he died in 1516, in another Voyage which he had undertaken, and that he was buried in the *Tercero Islands*. Don *Emanuel*, the King of *Portugal*, plac'd in the Cathedral of *Lisbon*, the Ship *Victory*, in which he had discovered *Brasil*, as a Monument of his Glory.

In his sixth Chapter, our Author undertakes to prove, that *Vespucci* alone deserv'd the Honour of giving his Name to the new-discover'd Continent, and that *Columbus* never landed on that part of the World, but discovered only *St. Domingo*, *Cuba*, *Jamaica*, and some neighbouring Islands. Our Abbot *Bandini* is very ill satisfy'd with two *French* Authors, *M. Pluche*, and *Pere Charlevoix*, for asserting that *Vespucci* unfairly pretended to the Discoveries of *Columbus*. His Remarkment on this Occasion, leads him to a Censure of the whole *French Nation*; that vain Nation, says he, which has always oppos'd, and which now opposes, with so much Impunity, the Fortune and the Glory of Italy, which has been her Mistress in all useful Sciences, and in all elegant Arts. In the seventh and last Chapter, we have an Account of the several Portraits and Prints of *Vespucci*, by which it appears that he was of a middle Size, well proportioned, with a dry, thin Face, and a very thoughtful Countenance.

After this Life, follow the original Narratives of *Vespucci*, in four Letters to *Soderini*, and two to *Lorenzo de Medici*, which last are now made publick for the first Time.

HISTORICAL MEMOIRS.

Of the Constitution and Interests of POLAND.

THERE are few Political Constitutions so little known to the rest of *Europe*, as that of *Poland*; and yet it deserves to be very well known, because, taken altogether, it is such a Constitution as bears no Resemblance to any other, ancient or modern. Those who live under it have a King; and yet the Government is stiled, and that with Propriety

priety enough, the Republick. In many Cases, the King seems to be no more limited than any other Prince; and yet Experience shews that he can do little or nothing. The Nobility of *Poland* are the most Powerful and Independent of any perhaps in the whole World; and yet they hate an Aristocracy, because that would make them subject to some of their own Body, whereas they account themselves equal. They are passionately fond of Liberty, and yet they seldom enjoy it; for either they are Pensioners to Foreign Crowns, the Creatures of their own Prince, or are engaged in some Faction or other, so that they are often governed by Interest, as often by Prejudice, and seldom or never by Principle or Reason. They are indisputably as brave as any People in the World, and *Poland* alone has brought one hundred thousand Horse into the Field; yet no Army has been so often beat, no Country so frequently over-run. They are generally speaking far from being rich, and yet they are the only Nation in the World afraid of Commerce, and that provide by Law against the raising a naval Power. They have been for some Ages declining, and yet they have seldom or never taken any Step to prevent it. Their Political Constitution has been the continual Source of their Misfortunes, and yet they are fond of it to a Degree of Enthusiasm, and which is still more extraordinary, are most zealous for those Points of it, by which they have suffered most. This is a fair and just Representation of the State of *Poland*; and whoever considers it will be certainly of Opinion, that the Causes from which such strange and remarkable Events flow, deserve to be enquired into, and made known; for tho' in general, there are few People ignorant of the Facts before stated, yet the Fountains from whence they spring have not been so clearly discovered as they deserve.

The only Distinctions in *Poland*, are Peasants, Citizens, and Nobility. As to the first, they are the most miserable People in the World, for they belong absolutely to their Lords; they have no Possessions, nor can they have any; they work three or four Days in a Week for their Masters, without Meat or Wages, and employ the rest of their Time to gain a poor Subsistence for themselves. What they hold is at the Will of their Lords; and if one of these gives a Piece of Land to a Peasant, he orders his other Peasants to build a House for him, and to furnish him with a Cow, Hens, Geese, and as much Rye as will keep him a Year. As they labour for him in time of Peace, so if he is disposed to quarrel, they must fight for him likewise; and they do both
very

very willingly and chearfully. They are considered by their Masters, and consider themselves as their absolute Property ; and therefore if ill treated they bear it, and if well used they are thankful. Learning is the only Road to Liberty, and if a Peasant be ordained a Priest he is free ; but then no Man can send his Son to School or the University, without his Lord's Leave : This low Condition abases their Mind, and puts it pretty much out of their Power to revolt. The People in Towns are in a Condition very little better ; they may indeed purchase, which a Peasant cannot, but then this extends only to a few Houses, and to a certain small Quantity of Ground within a League of the Town in which they live. The Citizens of *Dantzick*, and of some other Places in *Prussia*, as well as those of *Cracow*, *Leopold*, and *Vilna*, are exempted from these Restrictions, and live in some measure like other People.

With respect to the Nobility of *Poland*, every Gentleman or Nobleman has his Coat of Arms granted by the Republick ; but then he, or some of his Family, must have an Estate there in Land. They are capable of the greatest Offices in the Kingdom, and may buy Lands where they please ; and have a Right to be elected King, if their Credit and Interest can procure it. Every Gentleman is a Sovereign Prince in his own Lands, and has Power of Life and Death over his own Tenants, who have no Laws or Privileges to protect them. They dare not leave his Lands to go on others on Pain of Death, unless he sells them, and if he do, his Tenants pass with his Lands ; but if their Lords ravish their Wives or Daughters, the Tenants may leave his Service. If one Lord kills another's Tenant, he is not punish'd for it, but only obliged to give him another in his Room, or as much Money as will buy one, and to maintain the Family of him that is killed. If he kills one of his own Slaves, he only pays a small Fine ; nay, if one Gentleman kills another he cannot be apprehended or imprisoned, unless convicted by a Court of Justice, which gives him Time enough to escape ; and when condemned, he cannot be executed without the King's Consent. No Soldiers can be quartered upon the Gentry ; if any Officer do it, the Diet either sentences him to die, or declares him infamous. The Houses of the Nobility are Sanctuaries, so that no Delinquent can be taken thence by Force, tho' he should be arrested.

All the Gentry of *Poland* are equal by Birth, and therefore they don't value Titles of Honour, but think that of a Noble

Noble *Pole*, or Gentleman of *Poland*, the greatest they can have. Neither the King nor Republick bestow the Title of Prince, which belongs only to the Sons of the Royal Family : for tho' some are made Princes of the Empire, and as such enjoy the Title of Prince, they have no Precedency upon that Account ; nor have they any Dukes, Marquesses, Counts, Viscounts or Barons but what have Foreign Titles, which the rest generally despise ; for they don't value any borrowed Character, or lofty Denomination, but say that it is intrinsic Worth and Services done to their Country that deserve Preferment. King *Sigismund III.* established an Order of Knighthood of the *Immaculate Conception*, created several Knights, and allowed them Privileges and Superiority above others ; but they were so much undervalued and despised by the rest of the Gentlemen, that the Order soon came to nothing. Those great Privileges make the *Polish* Gentry powerful. Many of them have also large Territories, with a despotick Power over their Tenants, whom they call their Subjects ; some of them have Estates of five, some of fifteen, some of twenty, and some thirty Leagues in Extent. But the poorest Gentry have their Votes in the Diet as well as the richest ; some of them are Hereditary Sovereigns of Cities, with which the King has nothing to do. Prince *Lubomirski* possesses above 4000 Towns and Villages ; some of them can raise five, six, eight, and ten thousand Men, and maintain them at their own Charge.

After transcribing this it is requisite to inform the Reader, that notwithstanding what all Writers tell us of the Grandeur of the *Polish* Nobility, it is to be understood with great Restrictions, for they are most of them very little better in fact than our Highland Chiefs ; and tho' it be true that they can raise and maintain considerable Bodies of Troops, yet it is generally speaking to be understood in their own Country, where instead of serving to any good Purpose, they only prove a Means of disturbing the State, and hindering the Execution of Justice. There are indeed twelve or fifteen great Families, that may be considered rather as Princes than as Nobility, which have great Revenues, large Territories, and exorbitant Power ; as for Instance, Prince *Lubomirski*, who has at least sixty thousand Pound *Sterling* a Year, and who has sometimes had seven Thousand Horse, Foot, and Dragoons in his own Pay. The *Radziwiłł* Family were formerly very powerful ; so were also the Princes of *Sapieha* ; and the Families of *Czartoriski*, *Jablonowski*, *Pryzemski*, *Lipski*, and *Poniatowski* are so now. The Kings of *Poland* might formerly ennoble any Man, but

but at present he only proposes such, and they are ennobled by the Diet; but whoever is raised to the Magistracy in *Cracow* or *Vilna*, is ennobled thereby for himself and his Posterity. Nobility may be also forfeited various Ways, as by committing an infamous Crime, by exercising any Retail Trade; but as for the Product of their own Estates, the *Polish* Nobility may sell and export them Custom-free. Their Honours are likewise forfeited by bearing any Office in Cities or Towns that are not privileged.

The Government of this Country is entirely in the Hands of the Clergy and Nobility. The Archbishop of *Gnesna* is Primate of the Kingdom, and the Pope's Legate *born*, that is, in Virtue of his Office, he has a Gold Cross carried before him when he goes to the Diet or to the King; and when he sits, his Chaplain holds it behind his Chair. He is the first Subject in the Kingdom at all Times, but during the Interregnum he may coin Money in his own Name; all the Officers of the King's Household attend him, and he enjoys the Revenue of the Crown for that Time. There are besides sixteen Ecclesiastical Senators, and the Number of Lay Senators is one Hundred and twenty-eight. In order to understand this perfectly, it is necessary to observe, that the whole Kingdom is divided into *Palatinates*, each of which is governed by a *Palatine*, who is in the Nature of a Lord Lieutenant, appointed by the King for Life; and the Office of a Senator is annexed to this Dignity. It belongs likewise to the Governors of most of the strong Places in the Kingdom, who are called Castellans. The Governors of Cities are stiled Starosts, but very few of them are Senators. An Example will make this Matter clearer than all that can be said about it. *Great Poland* is divided into two Provinces: *Poland Proper* and *Cujavia*; of these, the former contains five Palatinates and the latter two. The first Palatinate in *Poland* is that of *Posnania*, which contains two Cities, *Posnan* and *Gnesna*, and twelve large Towns; the Senators from this Palatinate are the Archbishop of *Gnesna*, the Bishop of *Posnan*, the Palatine, and the Castellan of that City, and six other Castellans. The City of *Gnesna* has a Castellan, but he is not a Senator; and the City of *Posnan* has a Starosta or Mayor who is chosen annually, and while he is in Office bears the Title of General of *Great Poland*, but he is no Senator for all that. All the Senators take an Oath to preserve inviolable the Rights and Liberties of the Republick, and the King can do nothing of Consequence without their Consent. Four of these Senators

always attend their Prince wherever he is, and have a Right to examine into every thing, and to give him what Advice they think right. Once in three Years the King is obliged to call a Diet, or an Assembly of the States; but he may by the Advice of the Senate call a Diet at any other Time, but then it is stiled an extraordinary Diet. It is a fundamental Point of their Constitution, that their ordinary Diet shall meet twice at *Warsaw*, and once at *Grodno* in *Lithuania*.

When the King resolves to assemble the States, he sends his Circular Letters of Summon to each Palatinate six Weeks before the Day of Meeting, in which he expresses the Time, Place, and Matters to be consulted upon. Then the Lesser Diets are convened in each Palatinate, in which the Nobility meet to chuse their Deputies, or *Nuncios* as they are called; of whom *Poland* sends one hundred and seventy-eight, and *Prussia* seventy. These Members are not elected by Plurality of Voices, but unanimously; and if this cannot be brought about, they break up in Confusion. The Grand Diet consists of an upper and lower House; the Former is composed of the *Senators*, the Latter of the *Nuncios*. The first Step to be taken is for the lower House to elect a Marshal or Speaker, about which they frequently disagree, and so break up in Confusion, and there ends that Diet. But if this Point be once well got over, they then enter upon Business, and Bills are brought in; but as every Nuncio has a Negative Vote, it is easy to conceive that there can be nothing more difficult than to conduct an Affair of any Consequence through such an Assembly; yet when this can be done, five Days before the Close of the Diet the Nuncios go into the Upper House, and there with the Senators revise and settle all that has passed in the Session. The utmost Time the Diet can sit is six Weeks, and if Business cannot be done in that Time, it is left undone, let the Consequence be what it will; as in 1649, when the *Turks* and *Cossacks* had almost over-run the whole Kingdom. Before they rise, the Marshal or Speaker goes in their Name to take Leave of the King, which he does by a civil or saucy Speech, just as he is in the Humour. The Reason why the Session is confin'd to so short a Time, is this: The Nobility bring with them such a Number of Guards and Domesticks, that they are by that Time eat up, and cannot really afford to stay any longer. The King during the Time the Diet sits, doubles his Guards, that he may be secure against any Insults; for without doubt, there is no Assembly in the World where Disorders rise to such a Height as in a *Polish* Diet;

Diet; for there the Deputies not only take the Liberty to speak freely of the King's Government, but will even abuse him to his Face.

When the Throne becomes vacant by Death, Deposition, or voluntary Abdication, the Archbishop of *Gnesna* acts as Inter-Rex, issues Circular Letters to acquaint the Provinces with it, and to summon a general Convocation of the Gentry to meet at *Warsaw*. Before this Meeting the little Diets take Care to secure the Roads from Thieves, and to guard the Frontiers against Invasions, and Spies are sent into all Neighbouring Countries to discover their Designs. They suffer none to go out or come into the Kingdom till the Election is over; all Foreign Letters, though to Senators, are intercepted; the Highways are block'd up with Trees, and Ambuscades are plac'd about them. None must write to the Army during this Time; the Use of Fire-Arms is forbid to the People, and all Taverns are shut up. The Diet consists of the Archbishop of *Gnesna*, who represents the King, and the other Senators, with the Deputies of the Provinces. In the first Place they send some of the Senators to the Army, to direct the Affairs of War; others have the Charge of the Treasure; and till a King is elected, the Senate claims the Title of Serene from Foreign Governments. The Diet for ordering Affairs relating to the Election sits only a Fortnight, during which Time all Courts of Judicature cease, except that of the Marshal. Most crown'd Heads, Princes, and States, send Ambassadors at such Times to the Senate, and the Pope sends his Nuncio. A Gentleman is appointed to attend every such Foreign Minister, to prevent their corrupting the Electors with Money. But this Precaution is of little Use now. When the Diet ends, the Deputies retire to their respective Provinces, acquainting their Constituents with the Proceedings and the Day appointed for the Election; and then the Gentry advise among themselves what is fit to be proposed in the Diet.

This Diet of Election, before the Union of *Poland* with the Great Duchy of *Lithuania*, was held at *Petrico*, but since that Time it is held in a Field half a League from *Warsaw*, near the Village *Wola*, and must not continue above six Weeks. There is a great Hall of Boards erected here for the Senate. They first go to Church to pray God to direct them in their Choice; then the Nobility chuse their Speaker, who takes an Oath that he will receive no Bribes, keep no Correspondence with any of the Competitors, and do nothing without

the Consent of the Republick. The Deputies sit in the open Field. After they have appointed a Court of Justice during the Inter-regnum, all the Senators and Deputies take an Oath on their Knees, administered by the Primate, to maintain Union among themselves, and to acknowledge none for King but him that is lawfully and unanimously elected; and swear to preserve the Rights and Privileges of the Republick. They annul all Decrees of Tribunals, and all the Statutes of Kings, that intrench on their Liberties; and the Generals are sworn to remove the Forces from the Place of their Diet; then the Diet gives Audience to Ambassadors from the Competitors or others, who are very liberal to the Deputies, by giving Presents, and keeping an open Table, &c. After the Ambassadors have Audience, they proceed to the Election. If the Votes be unanimous, the Primate demands three Times, if the Exorbitances and Grievances be redress'd; and if answered in the Affirmative, he declares the King elect, which is also done by the Marshal of the Crown and the great Duchy, and then *Te Deum* is sung. At the Time of the Election, the Diet form an Act for the Security of their Liberties, which is stiled the *Pacta Conventa*, and is in the Nature of a Contract between the King and the Republick, which is signed by the Ambassadors from the Prince elected, who take an Oath to observe them in his Name. He afterwards swears to them in Person, before he is recognized, and again at his Coronation. As this *Pacta Conventa* is the Rule of the King of Poland's Government, and contains the Maxims which he is obliged to follow, the Reader will not be displeased to see the Form of it, especially as we have reduced, in into a very narrow Compass, though without any Detriment to the Sense.

The standing Points of the *Pacta Conventa*, or the Royal Capitulation, are: That the King shall not appoint any Successor, but preserve all the Laws for the Freedom of Election; that he shall pretend to no Right of coining Money, but leave that in the Hands of the Republick; that he will ratify and confirm all the Treaties made with Foreign Princes; that he will maintain the Tranquillity of the Publick; that he will not declare War against any Prince, bring Foreign Troops into the Kingdom, or suffer any to go out, nor levy any new Troops without the Consent of the Diet; that all Field-Officers shall be either *Poles*, *Lithuanians*, or Natives of those Provinces depending on the Crown of Poland; that all Officers of the Guards shall be either *Poles*, *Li-*
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thuaians, or Natives of those Provinces depending on the Crown of *Poland*, and their Colonel a *Polish* Nobleman; and all swear to be subject to the Grand Marshal; that he shall not use his privy Seal in Affairs that concern the Republick; that he shall give no Man more Places than the Law allows; after a Place has been vacant six Weeks, he shall bestow it on some well-qualified *Polish* Gentleman; that he shall not marry without Consent of the Senate, who shall assign his Queen what Retinue they please; that by the Consent of his Council he shall regulate the Number of his Troops, and preserve good Discipline; that he shall build no Fleet without the Advice of the Senate; that he shall not diminish his Treasure in the Castle of *Cracow*, but rather encrease it; that he shall borrow no Money without the Consent of the Diet; that he shall always administer Justice by the Advice of his Senators; that he shall be content with the Revenue of his Predecessors; that no Strangers be introduced into his Councils, and that he shall bestow no Offices or Dignities upon them; that he shall not diminish any of the Offices at his Disposal; that he shall maintain and defend all Rights, Liberties, and Privileges granted by former Kings to the *Poles* or *Lithuanians*, or to any of the Provinces that depend on these two Nations. To these Articles they commonly add others, according to the Circumstances of Time or the Quality of the Person elected.

We have seen how much the Power of this Monarch is limited, and how impracticable it is for him, if he was ever so much inclined to it, to make any successful Attempt upon their Liberties. We will now mention the Advantages he receives from his high Dignity. In the first Place it must be allowed that his Dominions are still very large and extensive, though several Provinces have been cut off from them by powerful Neighbours, and that his Subjects are a very brave and generous People. His Revenue is very considerable, arising from Customs, the Tribute paid by the *Jews* and *Tartars*, the Revenue drawn from the Salt Mines, and from the Crown Lands; which with various other Branches, make up all together better than one hundred and fifty thousand Pound *per Annum*. He bestows all Employments, Offices, and Preferments that are in any Country in the Power of the Crown, Ecclesiastical, Civil, or Military; but he can resume none; so that though he may do much by Hope, yet he has none of that Influence which arises from Fear;
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for those who are preferred by him, very often desert him; and what may be thought very strange in some Countries, is very frequent in *Poland*; the shortest Road to Preferment, is that of Opposition, which is attended with many Inconveniencies, and is the principal Cause that the Crown and the Nation both are sunk so low as at present; so that if it were not for the Noise of their domestick Distractions, the rest of *Europe* would scarce know any thing of them, or what they are doing. The King swears to protect four Religions, viz. the *Romish*, the *Protestant*, the *Greek*, and that of the *Jews*, for which the latter pay about twelve thousand Pounds a Year. In the great Dutchy of *Lithuania* there are many Thousands of *Tartars*, who are allowed the Exercise of the *Mahometan* Religion; and on the Frontiers there are still some *Pagans*. As to the Military Affairs of the Country, there are two standing Armies kept in continual Pay, each under the Command of two Generals, distinguished under the Titles of Great and Little. The first, which is the Crown Army of *Poland*, consists of 36,000 Men, and that of *Lithuania* of 12,000; but they are very indifferently paid, and worse disciplined; so that they seldom make any great Figure, which is chiefly owing to the Badness of their Infantry; to qualify which they have some Foreign Troops in their Pay, and heretofore they had the *Cossacks*, who tho' they might not be as good Troops as any in *Europe*, though they are so stiled by many Authors, were most certainly better than any that could be brought against them; but most of these have now put themselves under the Protection of *Russia*, which is a great Loss to the *Poles*.

The Reader, after perusing this Account, will very probably wonder how under such a Constitution the Wheel of Government can be at all kept in Motion, or how it is possible that Men of Sense and publick Spirit can be so strangely fond of a Constitution, productive of so many disastrous Consequences; we will therefore endeavour to account for both these. As to the first, when the King finds he can do nothing in the Diet for the publick Service, he has Recourse to what is called *Senatus Concilium*, which is exactly the same thing, with what we had formerly here in *England*, under the Title of the *Great Council of the Peers*; yet the Acts of this Assembly are but of doubtful Authority in *Poland*; however they are better than none, and have often done great Service to the State. On the other Hand, if the Nobility think themselves at any time oppress'd or aggrieved, they form

form what are called *Confederacies*, which are so far legal, that I don't find in their History such as have taken Steps on this Nature, have been often treated as Rebels. As to the latter Point, the *Polish* Nobility are fond of their Constitution, first, because it preserves their Power, which though they are not a tenth part of the Inhabitants of *Poland*, they are pleased to call Liberty, that their particular and exorbitant Privileges may pass for publick Blessings. In the next Place, they like this Form of Government, because every Gentleman of *Poland* knows, that there is a Possibility of his Posterity's wearing' the Crown; and lastly, they are attached to this Form of Rule, because every Election brings half a Million Sterling into their Country, and a great Part of that Sum into their Pockets. But then, instead of avowing these Principles, they are pleased to alledge, that their Constitution obliges Kings to govern by Law, secures the Nobility in the Enjoyment of their Rights, defends them from the Inconveniences that attend a Minority, and keeps them from being Slaves, like the *Turks*, *Tartars*, and some of the rest of their Neighbours.

The Interest of *Poland* with respect to Foreign Powers lies in a very narrow Compass, since as Things stand at present, they seem to be in no great Danger of being involved in a War with any of their Neighbours. The Power of the *Russians* might justly alarm them, if his *Polish* Majesty was not so closely allied with the *Czarina*. The *Turks* were very formidable to them heretofore, and so were the *Tartars*, but their Alliances with the *German* and *Russian* Empire secure them from all Apprehensions now. They were antiently very jealous of the House of *Austria*, as apprehending she was desirous of obtaining their Kingdom in the Manner she had done those of *Bohemia* and *Hungary*; and this it was that made them incline to the *French*, who have spent large Sums of Money to keep up a Faction in that Country, and perhaps their Pistoles find a Way thither still. The King of *Prussia* is a Prince with whom the *Poles* ought to live upon good Terms; and as we shall shew hereafter, there are many Reasons to induce that Monarch to live upon good Terms with them. With *Sweden* they have now very little to do, the *Russians* having taken from them the Provinces they conquered from the *Poles*; so that unless the Face of Affairs should change in the North, *Poland* is like to continue quiet enough, till her Throne becomes once more vacant; and then no doubt she will be exposed to fresh Disturbances,

bances, as the Reader will easily apprehend from the Account we have given of her History and Political Constitution; which will render it sufficiently plain, why, notwithstanding her great internal Force, she has for these many Years made so indifferent a Figure, and is likely for many Years to come, not to make a better amongst the Powers of *Europe*; of which notwithstanding, if her domestick Affairs were well regulated, she might prove very soon herself one of the most considerable.

The END of NUMBER XII.

